

T H E

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Athenian Gazette :

O R

CASUISTICAL MERCURY.

Resolving all the most

*Nice and Curious Questions*

PROPOSED BY THE

I N G E N I O U S :

From *Tuesday* March 17<sup>th</sup>, to *Saturday* May 30<sup>th</sup>, 1691.

The First Volume,

T R E A T I N G

On the several Subjects mentioned in the CONTENTS  
at the Beginning of the Book.

L O N D O N,

Printed for John Dunton, at the Raven in the Poultry,  
MDCXCI.

R. B. paid.



T. H. E. 8. 32.

# THE HISTORY OF THE CAVALRY

Relating all the  
Wars and Curious  
Incidents

FROM THE  
FRENCH

THE FIRST VOLUME

TRANSLATED  
ON THE  
FRENCH

21:2091  
LONDON  
Printed by J. B. Nichols  
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W. B. Nichols



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# THE PREFACE

## TO THE First Volume.

**T**HE Design which we engaged in some Weeks since, to endeavour the Answering any reasonable Question which should be proposed, was a Thing of such a Nature, as all the Ingenuous appeared highly pleased with; nor has the Esteem and Success it has hitherto met in the World, given us any reason to repent of our first undertaking. There is nothing the Nature of Man is more desirous of, than Knowledge; he pursues it to a Fault, and will fly even to Hell it self to advance it. However a just prosecution thereof by due means, is both lawful and highly commendable: And the first and most natural way to obtain this Knowledge, is by Questions and Answers, into which all Disputations, all Experiments, and every part of Philosophy are easily resolved. Such a Design therefore as this is, to communicate Knowledge more generally and easily than has been formerly done, and that of all kinds, as well Sacred as Humane, cannot as has been said, but meet with a kind Reception from the Ingenuous, if well performed; which is the main Question here. Now as 'tis impossible that any single Man should be equally learn'd in all Sciences, though he may have some tolerable notion of whatever should be proposed; so while there were but one or two Persons engaged in this Design, it could not be expected that all Questions should be answered to equal satisfaction; and accordingly 'tis not to be doubted, but discerning Readers might sometimes find a great difference betwixt one and another: However this inconvenience we have now taken care to remedy; and as we gave the publick notice in some former Advertisements, engaged such Persons in the Affair, that what would have been impar onus to any one or two, may now be dispatched with much more ease and accuracy than before.

And if some things may appear more crudely express'd in the Papers already pass'd, the candor wherewith the Ingenuous received our imperfect Design, will we hope be not altogether unrewarded with what they may here for the future be presented with. There are indeed several sorts of People, whom we have found not a little troublesome since the beginning of this undertaking. Some there have been who have all along pestered us with impertinent Questions; to shew their Wit; others with rude ones; for what Reason is not easy to imagine, unless to make us acquainted with their good Nature; a third more dangerous than both, with Atheistical ones, which sometimes but to mention in their Terms, would be like selling Poison in the Street; to all that pass through it. For the first Set of these, they may give us leave to use from henceforward a Judgment of Discretion in answering only such Questions as we think shall deserve it, and we shall be so far from yielding to their repeated Importunities of inserting them, (a weakness we may have been formerly guilty of,) that they must e'en be condemned to that Contempt and Silence they merit. For the second sort of Customers, those who are very abusive and angry, and who commonly send us many kind Remembrances, for which we owe them as many Thanks; this was an Inconvenience easily foreseen at the first undertaking, but which could not discourage us from the Prosecution thereof. They seem indeed to take it amiss that any should handle a Pen besides themselves, and with a pretty sort of a Familiar Bluntness, enquire into our Library, though they make but unlucky Guesses at it; and 'tis very probable take its Idea from their own. 'Twere an easy matter to answer those Civil People who abuse at random whomsoever they but suspect engaged in the Design; to answer that Question of theirs, What Common-place-Books we make use of for filling our Papers? we might first answer Common-Sense, a Book which perhaps they are not much acquainted with, any more than Civility. We might add for Divinity, we consult Grotius, Hammond, the Criticks, or whatever great Names we could find at the beginning of any Catalogue; and that for Philosophy, we sometimes read (without being ashamed to own it) the Great Aristotle, the Ingenious Descartes, the Incomparable Mr. Boyle, the Transactions of the Royal Society, with those of the Foreign Virtuoso's; all this we might tell them, and a great deal more, and perhaps neither they nor we ever the Wiser: But whether 'twould be truth or no, should we affirm it, let the Learned World judge. Nor is another Objection brought against the attempt by Persons of the same Kidney, any more formidable than this already



## The Preface.

ready dealt with; That 'tis a Mercenary Design to get a Penny: A wonderful heavy Charge if levied at the Bookseller. And I'd fain know what even the whole Company's Design is in printing the Holy Bible, don't they expect to get by it? And does not this very Argument set all the Presses in Town a'work? A wondrous Estate in the mean time he is likely to raise by a Penny-Paper. But farther to evince the Principles he acts upon are not so unhandfom as these Persons suppose, he has by him to produce, several Letters, wherein 'tis offered, for the prevention of such Impertinencies as these related, that every one who proposes any Question, should withal give some Gratuity for having it Inserted and Resolved, which for fear of any such Imputation, was generously refused by him; though with all due acknowledgment (here publicly repaid) to the Civility of those who made the Offer, and who it's not doubted, will be so just, though unknown to us, where there's any occasion, publicly to own it. This for the Stationer. As for those concerned in the Composition, (they are not very ambitious of the name of Authors,) most, if not all of 'em can safely protest they never had, nor ever expect one Sixpence for their Pains, nay scorn any such thing; and would even go near to desist from their share therein were it once offered: Though not at all condemning those who do otherwise if their Circumstances require it, and think he may be as Honest and Brave a Man who writes a Penny-Sheet to supply his Necessities, as he that buys and reads it for his Satisfaction or Diversion. And so we have answered their kind Questions, tho we shan't think our selves obliged to do so again, when of such a Nature, unless those who send them dare set their Names to them.

We have a Third sort, who send in Atheistical Questions, oftentimes of such a Nature as tend to the Destruction both of Divinity and Morality. Not that we'd be so uncharitable to think all Questions which look that way, were so design'd by the Proposers; since some of them protest the contrary, and that their only Design therein, was their own and others satisfaction. For these latter, we shall endeavour to treat them with that respect and tenderness they deserve; and where there's any possible room for Charity, believe the best of them: But for the former, who so exactly copy their Celebrated Mr. and who have the same haughty Air running through their Writings, which have often something dazzling, seldom any thing that's solid in them, they must not be angry, if to mortify them a little, we now and then treat them at the same rate at which they treat all Mankind besides: With these we declare we'll neither give nor take Quarter, but deal with them as we would with such as are found Poisoning Springs (as these deny the first and most sacred Principles of Morality and Religion,) and not be very careful how we intrude abruptly into their Company, or handle them as roughly as they deserve. Some of these have complained, that in some of our Answers which have not pleased them, we beg the Question, and prove nothing; or take such Principles for granted, as they absolutely deny. In Answer, some Principles must be granted, at least remote, if not immediate; or else I defy them as great Masters of Sense as they would be thought, to prove me the plainest Proposition in the World. A Perverse Man may deny any thing, even the known meaning of Words if he please, and so immediately make an End of Disputation. But there are some principles infinitely more Self-evident than the genuin use of Words (which in most, if not all Languages, are only ex Instituto, and Accidental,) which some People affect to deny; and then charge their Opponent with begging the Question. Not that we say this to extricate our selves from any difficulty otherwise too hard for us, who are still ready to give a reasonable Answer to any reasonable Question, as we have still hitherto endeavoured. Which Design of ours, if it any way tends either to satisfy the Curious, to divert the Grave, to establish the Doubting, or to baffle the Common Objections of the Little-wou'd-be-wits, and Pretenders to Philosophy and Reason; who set up for no Religion, because they never understood any: It will be, as we hope, no disservice to the Publick, so we are sure a great satisfaction to those concerned therein; who, whatever fruitless Guesses may be made, still are and resolve to continue

Unknown.



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